A True ACCOUNT of the

BEHAVIOUR

OF

Thomas Randal,

Who was Executed at

STONE-BRIDGE,

For Killing the *QUAKER*,

On *Wednesday* the 29th of this Instant *January* 169⅝.

30. Jan. 169⅞.

On the Lord's Day, *after the Condemnation of the Criminals, the* Ordinary *Preacht on this Text*, viz.

PSAL. xc. Vers. 11.

Who knows the power of thy Anger?

The Doctrinal Observation.

THO God's Anger be infinite in it self, and be the Declarations of his just displeasure against Sin and Sinners, yet it is no otherwise feared, than as it works upon Mens Hearts, to amend the miscarriages of their Lives, and as it forms them to Reverential sincere Obedience to his Sacred Laws.

In treating of this Observation, I shall shew these Particulars.

1. What is Anger properly in God.

2. In what respects God's Anger is declared in the Severity of it.

3. How Mens Presumption declares it self, in provoking God's Anger against themselves.

4. What is the difference twixt shavish Consternations at the penal effects of God's Anger, which vanish without any Impression of Reformation, and the genuine Fear of holy Persons.

5. From the whole Discourse, I shall set down some Rules and Motives to the Condemned, how they may not fall under the stroke of God's Severity.

First. What's Anger in God? It is not an Impotent Passion, as in Men, but an holy, well regulated Declaration of his Hatred against Sins in the just punishment of Sinners. This is without any disturbance of the Essential Blessedness in the serene Enjoyment of himself; and without any Injuriousness towards Men.

2*d*. Tho God be infinitely arm'd with Power to destroy Sinners, yet he flies not up his whole displeasure till Sinners despise the Riches of his Mercy and Goodness, design'd to lead them to Repentance and Amendment.

Men by hardning their Hearts in an obstinate Course of Sinning, fit themselves for eternal Destruction.

Thus final wilful Impenitency lifts up its Head above all other Impieties, triumphing as it were over the Mercy and Goodness of God.

Such know not the Power of his Anger, who by an insensible Security plung their Souls in sensual Pleasures, till God's Justice suspend all Tenderness, and Triumph in their Destruction.

Second Head.

God's Anger in the Severity of it is declared in three Respects,

1. In wounding the Consciences of the most insolent audacious Sinners, when they most bless themselves in their Impieties, as presuming that they shall defeat the Stroke of Vindictive Justice.

2. In punishing Sin with Sin, with Blindness of Mind, Hardness of Heart, desperate Obstupifaction in the Conscience.

This is not only an assuring Pledge of Eternal Torments, but the saddest Anticipation of them, as Sealing up Impenitent Sinners to the day of Wrath.

3. By punishing Sinners beyond the Grave, in subjecting them under an infinite and eternal weight of Wrath, ever coming and abiding, as the Curse on all incorrigible Sinners: The Hell of Hell being the perfect Consummation of their Wickedness.

Yet these dreadful effects of Divine Anger, tho infinite in it self, and eternal in those Punishments which it inflicts, makes little or no Impression on Mens Minds, Hearts, and Conversations, to awaken them to Repentance and Reformation.

Third Head.

How Mens Presumption declares it self, in provoking Gods Anger against themselves.

O consider the Power of God's Anger in time, lest he tear you in pieces, and there be none to deliver you.

The stoutest Sinners have neither power nor fortitude of Mind to bear up under, much less to grapple with the wrathful Indignation of the Almighty.

What is this? It is not only God's Anger breaking forth into a flame of Wrath, but the utter loathing and Abhoring of the perverse Sinner, in the utter Rejection of him, so as to leave him justly to himself in filling up the measure of his Iniquities, till he be ripe for Destruction.

Is it any wonder, if the utmost severity of the Lord, take hold on such, who strengthen themselves in their Wickedness, yet are Impudent and Shameless, in sparring with those very Thunderbolts, which strike others dead, as Monuments of God's fiery Indignation? who is able to abide the day of the Lord's Wrath? Yet Presumptuous Sinners treasure it up, as if they were covetous to intaile Damnation on themselves. Let such consider, that Holy Persons dread the excellency of God's purity, when he comes to Search and Try the most innocent passages of their Lives; to refine them in their Conversations. Here argue thus: What Fearfulness will surprize all Hypocrites, to whom the just Lord arm'd with Fury, will not be a refining, but a consuming Fire, in the utmost Efforts of his vindictive Wrath to all eternity.

Fourth Head.

I shall to undeceive Hypocrites, state the difference twixt shavish Consternations, at the penal effects of God's Anger, which vanish without any Impression of Reformation, and the genuine fear of holy Persons.

1. A true Penitent is troubled at the very remembrance of God's Holiness, as being vile in his own account, when he is most exact in his Obedience.

2*d*. He grieves for the least Offence of God, even when he hath sealed his Pardon, and is pacified towards him.

3*d*. The true fear of God, is a settled Reverential Observance of him, which over-rules a Saint, to a perfect hatred of the least Sin; it maintains an holy strict Discipline, in mortifying the inordinate Lustings of the Heart.

4*th*. A real Penitent cannot enjoy himself with any Peace of Mind, unless he devote himself to serve the Lord in a Reverential Love of him, for his Divine Excellency and Perfections: Thus the true fear of the Lord flows from Love, and is guarded by an holy humble Wariness, not to displease God by the least Remisness in any Circumstance of his Duty.

The

The Conclusion was thus directed to the Condemned.

You have heard, how God Arms his Justice with Severity against Sin and Sinners.

Yet wilful Sinners, bid the God of Mercy depart from them, they desire not the knowledge of his ways: Those are always grievous to them; they mock at his fear, and harden their Hearts against him: But are they strong enough to conflict with Omnipotency, to escape God's Vengeance is impossible, and to bear it is intolerable.

The Anger of a Man may be appeased, but when God's Jealousy is abused, by turning the offers of Grace into prodigious excesses in sinning; what Ransom can mitigate God's Wrath, or rescue the Sinner from that Destruction, which he hath wilfully brought upon himself.

Would you be fortified against the King of Terrors, beg of God that he would unite your Hearts to fear his Holiness, rather than the penal effects of Sin; such a fear of God would quite disarm Death of its sting.

It would turn it against it self, making Death to be swallowed up in a victorious Triumph.

Repent that you have not feared to sin against God's Mercy and Goodness, which should have prevailed on you, to the Reformation of your Hearts and Lives.

Thus you will not be over fond to have your Lives spared, but will encounter Death with an holy Courage.

Having apart in the first Resurrection, as dead to the love of sin, and being quickned by the Spirit of Sanctification, to heavenly Qualifications; you shall under the sharpest Agonies of dying, triumph over them, yea, you shall trample under your Feet all the Powers of Hell, as exalted to Thrones of Glory in Celestial Blessedness, through all the Ages of Eternity.

I proceed to give an Account of Three Condemned Criminals, at the Sessions in the Old-Bayly, *on* Saturday *the 18th of this Instant* January.

I Preacht twice on the Lord's Day, yet *Rendal* was very insensible of his barbarous Crime, and did not attend to the Sermons nor Prayers, with any Relenting.

On the *Monday* I visited him, and another Criminal Condemn'd with him, both were fat from any serious Behaviour in my Praying with them.

On *Tuesday* I visited them, another Minister assisting me, to endeavour'd to make *Rendal* sensible of Murthering Mr. *Levens*, yet he utterly deny'd it, and affirm'd that he knew nothing of it.

On *Wednesday* in the Afternoon, I took him aside, and for a considerable time endeavour'd to perswade him, no longer Athiestically to deny the Crime; but he stood out in the denial of it, whereupon I read to him, what was sworn against him at his Tryal, and that the Jury was fully convinced in their Consciences that he was guilty, which they declared, when they gave their Verdict. He reply'd, *That he did not matter that, being clear in his own Conscience.* Then I told him, that he obstructed any Rational Hopes of his Salvation, and that all Persons who read the Book of Tryals, whom I met with, believ'd him to be guilty.

I pray'd, that God would work him to a free and full acknowledgment of his Crime, and grant him Repentance for it. Yet he deny'd it, and said, *That he was resolved to do so at the time of his Death.* I told him of a Person who Murther'd his Wife, and deny'd it several times at the place of Execution, wishing Damnation on himself, if he knew any thing of it. After I had pray'd thrice, that God would perswade him to declare the Truth; I told him, If I went out of the Cart any more, he would be prefently Executed, and then he could not be Saved; dying in his Athiestical Impenitency. At last he call'd me back, and said, *I Murthered my Wife with a Pistol, and shot her in the Head; but let not the People know it.* I bid your self shall declare, that you Murthered her. Then he said, *All you that behold me, pray for me, that God would Pardon my great Provocation of Late, in denying my Crime against my Conscience; for had I dy'd with a Lye in my Mouth, I had been damned.* This Account somewhat startled *Rendal*, and altred his Countenance; then I pray'd again, that God would not leave him to dye so barbarous a Crime, but to confess it, and to Repent of his former Obstinacy. After this, he said not any word by way of reply: Then I told him, that he ought to confider of whatsoever I had said, and I hoped that he would confess the Crime before he dy'd. He said, that he had lived in much Sinning, but would not acknowledge any particulars.

II. *Richard Tarrant*, alias *Skinney Dick*, Aged 20 Years or thereabouts; Condemned for Picking the Pocket of Mr. *John Knight*, and taking from him a Watch, value Nine Pounds; he deny'd it, but Mr. *Knight* was very positive in his Evidence; and the Jury found him guilty. He had been an old Offender, and deny'd not that formerly he was guilty of such an Offence.

Tarrant liv'd with his Father in the Country, and kept him to Comb Wool. But he was not Obedient to his Father, as he ought; so he left him some years since. And he led an idle Life, which he said laid him open to sinful Courses, such as Sabbath-breaking, omitting of Prayer, that he was guilty of Swearing, and whilst sometimes in his Passion Damnation to others. He relented that he had not served God; but now he prays that God would make him sensible of all his Sins, for said he, *Christ affirms, that for every idle Word, we must give an account to him at the day of Judgment; and the least Sin will drive a Man without Repentance.*

III. *Anne Walters*. Condemned for Picking the Pocket of one *Richard Clark*, taking from him two Guineas, and 20 Shillings in Mony numbred. Two Guineas and six Shillings were found in her Mouth, which Mr. *Clark* said was his Mony, whereupon the Jury brought her in guilty.

She did not utterly deny the Fact. She confeft that her Life had been bad, as to Sabbath-breaking, and not regarding to pray that God would keep her from Sinning. She was known to have been an ill Liver, and could not call any body to her Reputation at her Tryal. She was little sensible of the State of her Soul, as to the future Judgment of God.

On *Wednesday* the 29th of *January*; *Thomas Rendal*, who killed *Roger Lowens* the Quaker, was put into a Cart and conveyed by the Deceased's Door at *White-Chappel*, and from thence to the Place of his Execution at *Stone-bridge* by *Kingsland*, where he is to hang in Irons, on a Gibbet, till his Body be confumed. He did confess that he was at the *Manfhouse* with *Lock* and *Green*, but denied that he never spoke any such Words, that he did kill the *Quaker*: He acknowledged that he did lay to the Serjeant when he was Taken, that he was a Dead Man, and that he had been a very wicked Sinner, and had been Guilty of all manner of Sins in general; (except that of Murder) He owned a Burglary that he committed at *Linton*, near *Saffron-Walden* in *Essex*; but would not confess any of his Accomplices. He said that *Hunt* and he had been in many Robberies. The Worthy Sheriffs did exhort him with Spiritual Council, that he should make an Ingenious Confession, and not to perfift in his Obstinacy, and Dye with a Lye in his Mouth, but to have regard to his precious Soul; it wrought nothing upon him, his Heart being so hardened, he would not discover any thing of the Murder; nor any of the Persons that was with him at that time; but hoped that he had done his Work with God Almighty. Then Mr. Ordinary prefsed him, and told him that Confession was the first Step to Repentance; and without that he could hardly make his Peace with God; but it did avail nothing with him, he still perfisting in the same, till the Cart Drew away; He was turned off.

This is all the Account I can give of this Session.

Dated January 29. Sam. Smith, *Ordinary.*

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